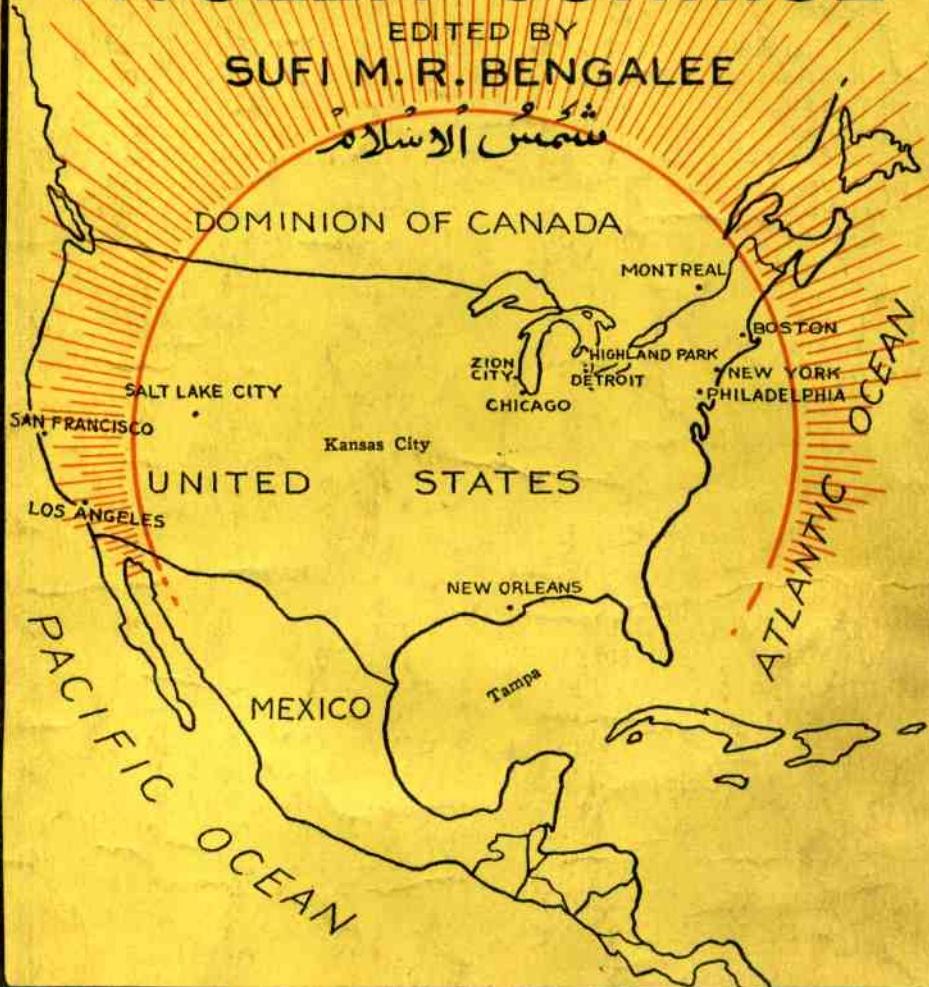


لَا إِلَهَ إِلَّا مُحَمَّدُ رَسُولُ اللَّهِ

THE MOSLEM SUNRISE

EDITED BY
SUFI M. R. BENGALEE

شمسُ الْاسْلَامُ



Vol. III. No. IV—December, 1930

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A Quarterly Magazine

Annual Subscription, \$1.00 (England 5/- India Rs. 3/-)

Single Copy 25c

Founded by DR. M. M. SADIO. Published by SUFI M. R. BENGALEE

56 E. Congress St., Suite 1307. Chicago, Ill., U. S. Amer.

The Ahmadiyya Movement

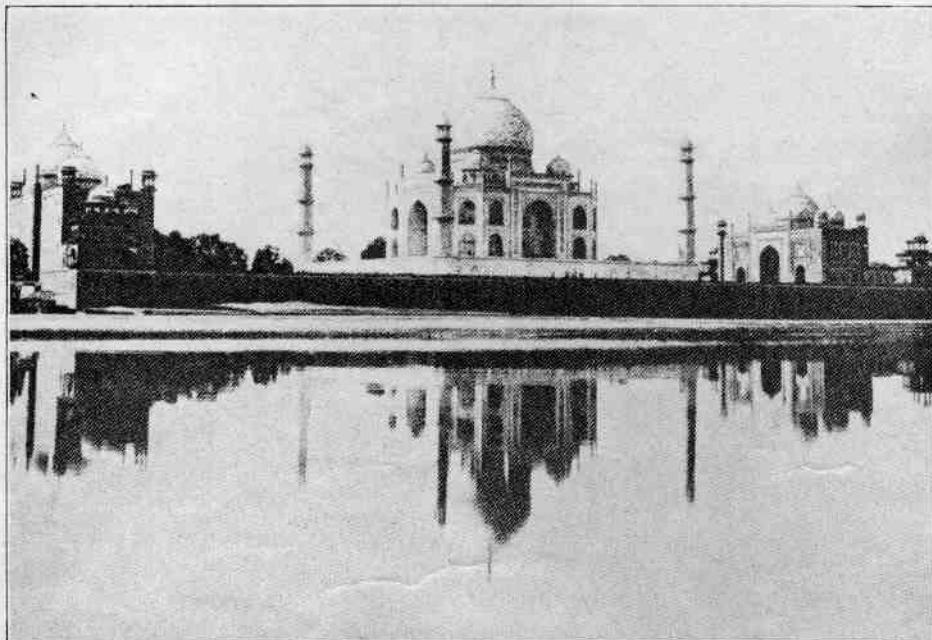
The Ahmadiyya Movement was founded by Hazrat **Ahmad**, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the **True and Real Islam** and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi

The Taj Mahal



"The Indian style of architecture reached its greatest period of development during the Moslem tenure of India under the Mogul Dynasty, extending from 1526 to 1707 A. D. This epoch marks a very splendid age of oriental culture when the elements of the civilization of Persia were brought by virile conquerors from the North and planted amid new racial and economic conditions during a time of comparative peace and prosperity. Under this influence and inspiration of high and for that age, progressive ideals, there arose a state of culture previously unattained in India and not surpassed there by the people of subsequent times.

"The finest and the most extensive examples of the Architecture of the Moslem period in India are found in and about Delhi and in the city of Agra and its vicinity. The world famous Taj Mahal at Agra, built by the Mogul emperor Shah Jehan during the middle of

the 17th century as the Mausoleum of his favorite wife is without doubt the best known and the most admired building of that epoch.

"The Taj Mahal combines elements of beauty of structure composition and setting. Built within and without of the purest white of Jaipour marble, inlaid profusely with jasper, lapis lazuli and other semi-precious stones, it is placed in the midst of a garden luxuriant with richly colored flowers and foliage intersected by fountains and waterways. With inviting exterior portals and loggias, with an impressive and mystical interior, with its massive strength of structure and purity of ideal, it imposes upon the visitor a feeling of awe mingled with joy and delight that is quite beyond the power of words to describe.

"In the Taj Mahal one finds a combination of spiritual and natural beauty: a symposium of divine beauty of the spirit of religion combined with a beauty which appeals to all that is human in man as to his love of beauty in nature. Thus, all of heart's craving for beauty both of a spiritual and of a human nature, is gratified and the soul of the visitant finds exquisite satisfaction and joy. Enthusiastic travelers well describe the Taj Mahal as the most beautiful temple in the world."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

THE
Moslem Sunrise

56 E. CONGRESS ST., SUITE 1307

CHICAGO, ILL., U. S. A.

No. IV

DECEMBER, 1930

Vol. 3

Three Verses from the Holy Quran

1. Qul ya ibadiyallazeena asrafoo
ala an fusi him la taqnataa mirrah-
matillahi. Innallaha yaghfiruzzun-
ooba Jameea. Innahu hual ghafoor
rurRaheem. Wa aneebu Ilaa Rab-
bikum wa aslimoo Lahoo min qabli
aienyatiya kumul azabo thumma La
tunsaroon.

2. Wa izaa Jaaka llazeena yumi-
noona Bi ayatina Faqul Slamun
alaikum kataba Rabbukum ala nafsi-
hirrahma; Annahu man amila min-
kum soo-an Bi jahalatin thumma
taba mimbadihi wa aslaha Fa annahu
ghafurraheem.

3. Wa Rahmatee wasiat kulla
shayin. Fa sa aktubaha lillazeena
yattaqoon wa yutoonazzakata wal-
lazeena Bi ayatina yuminoon.

TRANSLATION

1. Say, O my servants, who have
transgressed against yourselves,
despair not of the mercy of Allah;
verily Allah forgives all sins; verily
He is the forgiving, the merciful.
And turn to your Lord and be re-
signed unto Him ere there comes to
you the torment and then you will
not be helped. (XXXLX 54:55.)

2. And when they who believe in
our signs come to you: Say, Peace
be upon you. Your Lord has or-
dained unto Himself mercy; whoso
of you does evil in ignorance and
turns after that and reforms him-
self; then verily He is forgiving,
merciful. (v. 54.)

3. And my mercy encompasseth
all things; so I ordain it for those
who guard against evil, and pay the
zakat (alms) and believe in our
signs. (VII 156.)

The Sayings of the Master Prophet Muhammad

1. It is related that Anas said, "I served the holy prophet continuously for ten years but he never rebuked me, nor did he say, 'Why have you done this, or why have you not done that?'"

2. Abu Hurairah quotes the holy Prophet as saying, "He is not a hero who throws his opponent in wrestling; the real hero is he who when in anger controls himself."

3. Anas related that the Holy Prophet said, "When a sinner sincerely repents of his sins and determines to do good, God is more pleased with him than a traveler is pleased at finding his conveyance in a trackless desert after it has been lost."

4. It is related that the Holy Prophet said, "The most respectable person in the sight of God is the one who when in power, forgives the other who shall have injured him."

5. It is related that the Holy Prophet said, "Do not say, 'We will do good to those who do good to us and we will oppress those who oppress us,' but determine to do good to those who do not do good to you and oppress not those who oppress you."

6. Anas quotes the Holy Prophet as saying, "God said to Man, 'O son of Adam, as long as you will continue to pray and hope for mercy from me, I will forgive all your sins even if they have filled the whole earth and heavens.'

7. Abu Hurairah related that the Holy Prophet said, "Alms giving never reduces wealth and the person who forgives other peoples' faults is never disgraced. On the contrary God increases the honours of such a man and exalts him who adopts humbleness for the sake of God."

8. Abu Saeed Khudree quotes the Holy Prophet as saying, "Among the early people was a man who committed ninety-nine murders. Later he inquired of the people as to who was the greatest savant on the face of the earth. Upon being informed of a monk, the man went to him to learn if his ninety-nine murders could be forgiven. The monk decreed that such sins could not be forgiven. So the man killed the monk, making in all one hundred murders. Again he asked, 'Who is the greatest savant in the world?' This time he learned of another savant. Relating the tragedy of the hundred murders to the savant, he again inquired if forgiveness were possible. The savant replied, 'Yes, certainly.' Thereupon the savant commanded him to leave his land of iniquity and join in worship and prayer a band of holy men in a foreign country.

"While in journey to the strange land, the man died. Thereupon arose a quarrel between the angels of Mercy and the angels of punishment. The angels of mercy declared, 'In his heart of hearts he repented and turned to God, therefore, we are entitled to take him.' to which the angels of punishment replied, 'He did not do any good work, so he belongs to us.' Suddenly an angel appeared in the shape of a man. Both opponents agreed that the angel should judge between them. So the judge ordered them to find out by measuring to which land he was nearest when he died. It was learned that he was nearest by one cubit to the land of the holy men. Therefore, the judge decreed that he belonged to the angels of Mercy who took him joyfully."

The Object of Man's Life in This World and the Means of Its Attainment

Hazrat Mirza Ghulam Ahmad (1836-1908) The Promised Messiah and Mahdi

"It is needless to say that different men have, on account of their superficial views or narrow-mindedness, set before themselves different objects generally limited to a gratification of the low desires and pleasures of this world. But Almighty God has in His Holy Word declared a higher aim of man's existence. Thus the Holy Quran says: 'I have not created the ginn and the men but that they should know Me and worship Me' (LI: 56).

"The real object of man's life according to the Holy Quran is, therefore, only a true knowledge and worship of God and a total resignation to His will so that whatever is said or done is said or done for His sake only. One thing, at least, is plain and that is that man has no choice in the matter of fixing the aim of his life. He does not enter the world or leave it as he desires. He is a creature and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals has also assigned an object to his existence. A man may or may not understand it or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake. Almighty God says in the Holy Quran: 'Verily the religion which gives a true knowledge of God and directs in the most excellent way of His worship is Islam' (III: 17). 'Islam responds to and supplies the demands of human nature and God

has created man after the model of Islam and for Islam, i. e.; He has willed it that man should devote his faculties to the love, obedience and worship of God. It is for this reason that Almighty God has granted him faculties which are suited for Islam' (XXX: 29).

"We cannot enter into a detailed commentary of these verses here. Something has already been said in answer to the third part of the first question in connection with this point. We may here add a few remarks upon the wonderful aptitude of the faculties of man for Islam. The external and internal endowments of human nature give us clearly to understand that the highest object of their creation is the love and worship of God. True happiness, which is generally admitted to be the goal of life, is not attainable through the diverse pursuits which men follow but only through God. Not all the felicities which this world can bestow can afford a relief from the gnawing grief which attends a man's last moments upon this earth. The richest millionaire, the highest official, the most successful merchant, the greatest king or the wisest philosopher does not possess contentment of mind and departs from this world a prey to poignant regret. His heart upbraids him for his absorption in worldly cares and his conscience judges him guilty of the employment of deceit and unfair means to attain success in his worldly affairs.

"Take the question in another light. In the case of the lower

animals, we see that their faculties are so made as to render them unable to serve a higher purpose than a particular one and they cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation. A bullock, for instance, may be used to furrow the ground or draw water or for loading but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence. Judging man in the same manner we find that of all the faculties which nature has bestowed upon him the highest is that which awakens him to a search after God and encourages him to the noble aspiration of losing his own self in the love of God and completely submitting himself to His will. In the requirements of his physical nature the lower animals are on a level with him. In art some animals display more skill than human beings. Even the bee produces honey from the juice of flowers with such an exquisite skill that man has failed with all his genius to show anything like it. The perfection of man, therefore, does not consist in these matters but in something else. It consists in the excellence of his spirituality, in his union with God. The true object of his life in this world is, therefore, that the window of his heart should be opened towards God.

"We are now in a position to answer the second part of the question, viz, how can this object be attained?

"The first means to attain to this end is that in the recognition of God a man should tread upon the right path and have his faith in the true and living God. The goal can never be reached by the man who takes the first step in the wrong direction and looks upon some stone or creature or an element of nature as his Deity. The true God assists those who seek Him but a dead deity can-

not assist its dead worshippers. Almighty God has well illustrated this in a parable: 'Prayer is rightly addressed only when it is to the true God for He has power over everything but the deities to whom people pray beside Him give them no answer at all. Their case is like that of the person who stretches forth his hands to the water and prays it to reach his mouth. Will it then reach his mouth? Not at all. Those who are ignorant of the true and living God pray in vain to their false deities and their prayers are in error' (XIII: 15).

"The second means to attain the true object of life consists in being informed of the perfect beauty which the Divine Being possesses. Beauty naturally attracts the heart and incites love. The beauty of God consists in His unity, His majesty, His grandeur and His other lofty attributes. The Holy Quran draws attention to this point in the following well-known verses: 'God is alone in His person, attributes and glory and has no partner; all need His support, every single atom owes its existence to Him, He receives favour from none but bestows it upon all; He is neither a son nor a father; for there is none of His kind' (CXII). The Holy Quran teems with verses declaring the omnipotence, majesty and glory of God. It presents a God who attracts the heart on account of His beauty and majesty and rejects the dead, weak, unmerciful and powerless gods of false religions.

"The third means of reaching the goal consists in realizing the great goodness of God. Beauty and goodness are the only two incentives to love. The attributes of God relating to goodness are described in the Fatiha. The Sura runs thus: 'All praise is due to God who is the Creator, the nourisher and the supporter of all the worlds; His mercy and goodness are unbounded; He is the Lord of the day of judgment.' It is plain that the Divine Goodness

could not be perfect unless He first brought everything into existence from nothing and then gave it sustenance under all circumstances and Himself supported it in its weakness. All kinds of His mercies should also have been brought into existence for His creatures and His goodness should not have had any limits set to it. To this perfect goodness, the Holy Quran has again and again drawn attention. Thus it says in one place: 'If you try to count the blessings and favours of God, you shall never be able to comprehend them' (XIV: 37).

"The fourth means for the desired end is prayer. The Holy Quran says: 'Call upon Me and I shall answer your prayers' (XL: 62). Frequent stress has been laid upon this point in the Holy Quran because man can reach God only with the assistance of God.

"The fifth is mujahada, i. e., to seek God by spending one's riches, exerting one's whole power, sacrificing one's life and applying one's wisdom in the way of God. The Holy Quran says: 'Exert yourselves to the full in the way of God whether with your property or your lives or your persons with all their powers and faculties' (IX: 41). 'Only they are successful who spend in the way of God of whatever We have given them as wisdom, knowledge, understanding, art &c.' (II: 2). 'And those who have made all sorts of efforts for Us, We shall surely guide in Our paths' (XXXIX: 69).

"The sixth means by which a person may safely attain to the goal is perseverance, i. e., he should be indefatigable and untiring in the way in which he walks and unswerving under the hardest trials. As Almighty God says: 'Those who say: "Our Lord is Allah, the true God," and renounce the false deities and then show perseverance, i. e., remain faithful and constant under various trials and sufferings, the angels descend upon them and say: "Fear ye

not, neither be ye grieved, but rejoice and be happy that you have become heirs to the bliss which had been promised to you; we are your guardians in this life and the next" (XL: 30). In these verses we are informed that perseverance in faith brings about the pleasure of God. It is true that, as the proverb goes: 'Perseverance is more than a miracle.' The highest degree of perseverance is called forth when adversities encompass a man all around, when he is threatened with the loss of life, property and honour in the path of God and whatever is consoling or comforting forsakes him, so much so that even God tries him by closing the door of encouraging dreams, visions and revelations for a time, it is when a man is surrounded by these dreary sights and the last beam of hope passes away that perseverance must be shown. Under such ills and suffering a man must show firmness, not swerve from the line, hold on through fire and water, be willing to suffer every disgrace, wait for no help or support, not even seek any good tidings from Almighty God, and in spite of his helplessness and the absence of all comforting elements he must stand up firmly, submitting himself, sink or swim, to the heavenly will without wringing his hands or beating his breast. This is the true perseverance which reveals the glorious face of God. It is this noble quality which the dust of the apostles, prophets, the righteous and the faithful still exhales. Referring to this Almighty God directs the believers to pray to Him in the following words: 'O God! guide us in the path of perseverance, in the path by walking in which we may draw Thy favours and blessings and Thy pleasure upon us,' and again: 'O Lord! Give us in this affliction the contentment of mind which may give us patience and ordain it that our death be upon Islam, i. e., total resignation to the will of God' (VII: 123).

It should be borne in mind that in afflictions and trials Almighty God causes a light to descend upon the hearts of His faithful servants, strengthened with which they meet the afflictions with calmness and quiet, and on account of the sweetness of their faith kiss the chains they are bound with for walking in the path of God. When the righteous servants of God are under hard trials and sufferings and see death face to face, they do not contend with their Lord to remove their sufferings. They know that to pray to God to pass away the cup of their hard lot is opposing His will and not in accordance with a total resignation to it. The true lover does not recede but takes a forward step when he sees ills and adversities, and looking upon his own life as a very insignificant thing willingly submits himself to the will of heaven and is prepared to meet the worst. Of such people Almighty God says: 'The true lover of God sacrifices his own life in the way of God and receives the pleasure of God as its price: these are the people to whom God is particularly merciful' (II: 203). In short this is the essence of the constancy which leads to God.

"The seventh means to attain the object is the company of the righteous and the imitation of their perfect models. It is really one of the greatest needs of the appearance of the prophets. Man is naturally inclined to imitate a model and feels

the need of it. A perfect model infuses life into a man and invigorates him to act upon the principles of righteousness, while he who does not imitate a perfect model gradually loses all eagerness to do good and ultimately falls in error. To this end the Holy Quran says: 'Remain in the company of the righteous' (IX: 120). 'Walk in the paths of those whom God has blessed before you.'

"The eighth means is pure dreams, visions and revelations from God. As the road which leads to God is a secret and mysterious road and is full of difficulties and dangers, the spiritual wayfarer may, therefore, depart from the right course or despair of attaining the goal. The grace of God, therefore, continues to encourage and strengthen him in his spiritual journey with inspiring visions and revelations, gives him consolation in hours of grief and animates him with a still more zealous desire to pursue his journey eagerly. Such is the Divine Law with the wayfarers of His path that He continues to cheer their hearts every now and then with His Word and to reveal to them that He is with them. Thus strengthened they take this journey with great vigor. Thus He says in the Holy Quran: 'For them are good tidings in this world and in the next' (X: 65). The Holy Quran has described numerous other ways which assist us in reaching the goal of life but we cannot describe them here for want of space."

What Western Writers Say About Islam

"A great change: what a change and progress is indicated here in the universal condition and thoughts of men!"

"A greater number of God's creatures believe in Muhammad's word at this hour than in any other word whatever."

"Islam means in its way *denial* of self, *annihilation* of self. This is yet the highest wisdom that Heaven has revealed to our Earth."

"To the Arab nation it was a birth from darkness into light; Arabia first became alive by means of it."

(Continued on Inside Back Cover)

State of Human Soul After Death

By HAZRAT MIRZA BASHIR-U D-DIN MAHMUD AHMAD

(Head of the Ahmadiyya Movement in Islam)

The human soul ever manifests its powers and properties through a body, and whenever a body becomes unfitted for this purpose, the soul quits it, and this flight of the soul from the body is called death. Hence when we say so and so is dead, we simply mean that his soul has quitted his body, but the soul never dies and goes on living for ever. Islam teaches us that there is a life after death, and it also teaches that that life is a continuation of the life which a man leads in this world. There is no interval during which the human soul must remain in a state of inactivity or suspense and after which it is revived and consigned to a place, pleasant or unpleasant, according to its deserts. The human soul possesses inherent faculties which repudiate even the suggestion of a state of inactivity; it is vouchsafed an eternal existence which is protected by the attribute of God which is expressed by the word Qayyum, the supporter of life. Death, as I have said above, is merely the translation of the soul from one form of existence into another and this translation, the Holy Quran tells us, is essential for the complete development of the finer faculties of the soul. The human body is too dense to observe the finer aspects even of this life, let alone a realization of the finer aspects of the Universe which is made entirely of spirit. Its severance from the body, therefore, enables the human soul to become conversant with matters which are essential to its limitless progress. As soon as the soul leaves the body it starts forthwith on a new path of progress and is not kept a prisoner in a dark cell to await the result of its trial. This misconception is the result of the theory that this life is a course of

studies with an examination at the end of it, and as there must be an interval between an examination and the publication of the result, it is imagined that there is a similar interval between this life and the Day of Judgment which is the day on which the results are to be announced. While it is true that this life is a trial, it is not in the nature of an ordinary University Examination with which we are familiar, but is more akin to the working of nature.

Islam institutes a comparison between the life after death and the earlier portion of man's life on this earth. As man traces his origin from vegetable or animal matter, and then passes into the womb and is born in human shape and goes through a stage of helplessness and weakness in which he imbibes a knowledge of the manners and habits of this world, so after death the human soul passes through similar stages. The Holy Quran uses the same word to describe the stages through which the human soul passes immediately after death, as it employs for the womb. Hence the first stage through which the soul passes after death is the stage of the womb. In that stage it undergoes a development in accordance with the mode of life led by it in this world like that which a child undergoes in the womb, and as at a certain stage in the womb the child develops a soul, so the human soul after passing through certain experience after death develops a new soul which possesses far higher and finer and more delicate faculties than the old soul from which it emanates. The old soul then serves it as a body by means of which man becomes able to perceive things which were perceptible by the soul, for the new body with which man

is invested is as fine and delicate of perception as the soul was in this world, for in truth it is fashioned out of that very soul by a special process.

Another process then commences which may be compared to the stage of birth, and which is called the resurrection of the body. This signifies that man is now equipped with a new soul and a new body which fits him for the new life before him, as the child is fitted with a body and a soul in the womb. At this stage man emerges from the stage of the womb i. e., the tomb.

The next stage is called the Day of Resurrection and may be compared to the age of the infancy in which the soul adjusts its knowledge and its reason to its new surroundings. The soul is now better developed than it was when it emerged from the tomb but it becomes perfect only after the experience of this day, at the end of which it is like a youth fully developed and fully prepared to experience the different aspects of life. At the end of this period which is called the Last Judgment man is translated to that condition of life which is expressed in terms of heaven and hell.

Throughout these three stages man experiences pain or pleasure in accordance with his spiritual development, that is to say, he realizes the joys of heaven or the tortures of hell even during its period of gestation, its period of infancy and finally after its complete development; only during the two earlier stages its realization is defective or less perfect, and it becomes perfect only in the last stage. In this stage man is like a youth who has fully developed his tastes and feelings, and he is translated to the stage where the realization of pleasure and pain becomes perfect, and which is termed heaven or hell, and this stage is unending.

There is no interval between

death and the feeling of pleasure or pain, only the soul in its efforts to adjust itself to, and equip itself for, the new conditions of life must pass through two preparatory stages which are inferior to, and less perfect than the last stage. The human soul is continuously pressing forward and passing from one stage into the next higher one.

The Holy Quran says:

"Those whom the angels divest of their souls while they were engaged in unjust pursuits, give the angels the message of peace and say: 'We were not engaged in evil pursuits,' 'Nay, evil were your pursuits,' is the reply, 'and God knows best what you did. Enter the gates of hell and dwell therein, and evil is the dwelling place of the proud.' And those whom the angels divest of their souls while they are pure will be told, 'peace be upon you. Enter paradise as the reward of that what you did'" (26:28, 29, 32). The Holy Prophet is reported to have said:

"The tomb may be a garden of paradise or a pit of hell."

This shows that the soul continues in a living state throughout, and begins to tread immediately after death the path which it has fashioned out of its deeds. The tradition quoted above uses the word "tomb." It does not, however, mean the grave dug into the earth in which the body is placed, but it signifies the place where the soul dwells after death. The Quran says:

"God causes each man to die and puts him in the grave" (88:21).

It is obvious, however, that every man is not put in the grave. Some are cremated, others are devoured by wild beasts, and yet others find a resting place in the sea. The grave, therefore, signifies the tomb where the soul is housed, and not the place to which the lifeless body is consigned, there to remain and fulfil the eternal law of decay.—The Sunrise.

THE MOSLEM SUNRISE

56 E. Congress St., Chicago, Ill.
U. S. America

Sufi M. R. Bengalee, Editor

No. 4, Vol. III

December, 1930

WAS ISLAM SPREAD BY THE SWORD?

There has been a vigorous, militant and willful propaganda against Islam in the occidental world during the last thirteen hundred years. Many false and absolutely baseless charges have been levelled against the Holy faith. Of all such groundless stories, nothing, perhaps, is commoner than the one that Islam was propagated by the sword.

The Moslem scripture, Quran, the life, conduct and example of the Holy Prophet, Muhammed, and the history of the spread of Islam, however, reveal to us that precisely opposite was the case. Islam never was indebted to sword for its tremendous success and rapid progress. It conquered the world by its sheer moral forces. First of all, we read in the Holy Quran:

1. "There must not be any kind of forcing in religious matters."
2. "Fight with them who fight with you but be not the aggressors for God loveth not the aggressors."
3. "Summon thou to the way of the Lord with Wisdom and with kind admonition. Dispute with them in the kindest manner."

The above verses throw a flood of light on the subject and make it perfectly plain that there is no sanction of the use of force or sword in the Holy Quran for the propagation of the faith. On the contrary, the use of sword or force for the promulgation of its doctrines, is positively forbidden, in strong and unmistakable terms which are not to be confounded in any sense of the word.

Coming to the life of Muhammed,

even his bitterest enemies admit that during his thirteen years of ministerial life in Mecca before the flight, not only did he not take up the sword but he suffered ruthless persecution and underwent unendurable hardships. The following quotation from Sir William Muir, page 502, "Life of Mohammed," corroborates the veracity of this statement to the very letter.

"We search in vain the pages of profane history for a parallel to the struggle in which for thirteen years the prophet of Arabia, in the face of discouragement and threats, rejection and persecution, retained thus his faith unwavering, preached repentance, and denounced God's wrath against his godless fellow-citizens. Surrounded by a little band of faithful men and women, he met insults, menace and danger with a lofty and patient trust in the future."

Also, we find in the preface of George Sale's translation of the Holy Quran, on page 64, similar admission.

"Hitherto Mohamet had propagated his religion by fair means, so that the whole success of his enterprise, before his flight to Medina, must be attributed to persuasion only and not to compulsion. For, before this second oath to fealty or inauguration at Akba, he had no permission to use any force at all; and in several places of the Koran, which he pretended were revealed during his stay in Mecca, he declares his business was only to preach and admonish; that he had no authority to compel any person to embrace his religion; and that whether people believed or not was not his concern but belonged to God only. And he was so far from allowing his followers to use force that he exhorted them to bear patiently these injuries which were offered them on account of their faith; and, when persecuted himself, chose rather to quit the place of his

birth and retire to Medina than to make any resistance."

In Medina, Muhammed was confronted with a new phase of the situation. It is true that after his migration to Medina, Muhammad was engaged for the last ten years of his life in a series of constant warfare. The enemies of Islam would have us believe that in Medina, Muhammad was changed from a meek, enduring and suffering prophet preacher, into a robber, plunderer and an aggressive warrior who made forced conversion. Sword in one hand and Quran in the other, he would murder anyone who would not embrace Islam. But let it be known that such was not the case. In Medina, Muhammad did take up the sword not as an aggressor but only in self-defense. When the Holy Prophet and his followers were forced to flee away from their native city, to them the dearest spot on God's earth, after suffering from inhuman tortures and ruthless persecution for thirteen years, the thirst of their Meccan enemies for their blood was not yet slaked. When the Meccans perceived the triumph of the Prophet's cause, their indignation knew no bounds. They resolved to make an invasion on Medina. In Mecca was the sanctuary, the Kabba where people of the different parts of Arabia gathered for pilgrimage. Hence, Meccans had an enormous influence over all parts of the country. They kindled a wild fire of bitter enmity against the prophet and his followers and made tremendous preparations to launch a united attack on Medina. Before they did so, they addressed a letter to the head of the Medinite non-Muslims which runs as follows:

"Verily you have given refuge to our man and we swear by God that either you will kill him or turn him out; otherwise we will come to you with all our forces and destroy you and capture your women."

It was under such circumstances

that the Holy Prophet was commanded by God to take up arms in self-defense. The words of God are as follows:

"Fight against those who fight against you but be not the aggressor."

In short, the Meccans advanced towards Medina with an army one thousand strong and the Holy Prophet came out with a small band of his followers, three hundred and thirteen in number, most of them young, unskilled and untrained, to meet the aggressors in the famous valley of Badr. The enemies met with a crushing defeat. The most complete and decisive victory was on the side of the Holy Prophet. The battle of Badr was the first regular conflict in the annals of Islam.

It is enough to show that at the out-set it was the enemies of Islam and not the Holy Prophet who were on the aggressive side. It would be superfluous to dwell at length on the whole series of the war-fare in which the Prophet was engaged, and which lasted for some ten years, ultimately resulting in the conquest of Mecca; for after the out-break of the war, each move was an inevitable link in the same chain. We have therefore discussed only the circumstances which led to the battle of Badr, and showed with strong and cogent arguments that the Prophet was forced to take arms in self-defense.

Professor Arnold, the erudite author of "The Preaching of Islam," after making a close scrutiny of the minute details of the circumstances leading to the battle of Badr, says, in conclusion,

"Muhammad therefore cannot be blamed for advancing to meet them in defense of the city that had given shelter to him and his followers, in order to deliver it from the horrors of a siege, from which Medina, owing to the peculiar character of the city, would necessarily suffer very severely."

All that explains why Muhammad took up the sword in Medina. It was in self-defense. As for his missionary proselyting activities, he was as peaceful a preacher in Medina as he was in Mecca. Up to his last breath, he maintained the same golden method of propounding the truth.

Mr. Arnold says in his "Preachings of Islam," page 33:

"Exactly similar efforts were made to preach the faith of Islam and to convert the unbelieving Arabs after the Hijrah, as before in the days of Muhammad's political weakness."

We shall close the present article with a few quotations from some western authorities which prove conclusively that Islam was not propagated by the sword in the different parts of the world. On the contrary, Islam gained ascendancy by its sheer moral force and spiritual powers and by peaceful methods. First of all we quote Mr. A. T. Arnold to whom we have already referred. To those interested in the subject we recommend his scholarly work, "Preachings of Islam," in which book he has proved that Islam as a whole was not spread by sword but by peaceful methods.

In his introduction, page 6, he says:

. . . "From the very beginning, Islam bears the stamp of a missionary religion that seeks to win the hearts of men, to convert them and persuade them to enter the brotherhood of the faithful; and as it was in the beginning, so has it continued to be up to the present day, as will be the object of the following pages to show."

2. Indian Islam by Dr. Murray T. Titus, Ph. D., D. D., says: "We

shall also need to consider the effort of the democratic social system of Islam, with the strong appeal to the downtrodden millions of the depressed classes of Hindus. In fact there seems to be ample reason for believing that a relatively larger proportion of the present Muslim population of India can be regarded as the result of methods of peaceful penetration than can be associated with the harsher methods of the Muslim conquerors."

3. Gibon says: "But the millions of African and Asiatic converts who swelled the native band of the faithful Arabs, must have been allure, rather than constrained, to declare their belief in one God and the apostle of God. By the repetition of a sentence or the loss of a foreskin, the subject or the slave, the captive or the criminal, arose in a moment the free and equal companion of the victorious Moslem." Vol. V, ch. 1i. p. 382.

4. Godfrey Higgins says in "Mahomet the Illustrious," page 65: "The first attack, or one of the first attacks, of the Turks on the Saracens, took place in the latter end of the eighth century. They came from the North betwixt the Caspian and Black Seas, and were not then of the Mahometan religion. But soon afterward came over to the religion of the conquered Saracens."

"In this conversion of their conquerors, a most remarkable and pointed refutation is given to the often-repeated charge, that Islamism was indebted to the sword for its success. For here is a grand proof that Islamism not only converted those whom it conquered, but also those who conquered its adherents: it converted the conquerors."

God and the Prophets

By Hazrat Maulvi Sher Ali B. A.

God exists, and the greatest and most conclusive proof of His existence is the **Prophet**. The institution of Prophets is primarily meant to reveal God to man. Indeed, an observation of nature and a close study of the universe furnishes an evidence of His existence; but this does not dispense with the necessity of Revelation. The only conclusion at which Reason arrives by the study of nature is that there ought to be a God; but there is a world of difference between "There **ought to be** a God," and "There **is** a God." It is the Prophet and the Revelation which he receives from God that prove that there **is** a God.

First of all, God reveals Himself to the Prophet. God speaks to him. He hears a clear, powerful voice saying, **I Am**. That voice is the voice of God. But how does the Prophet know that it is God who speaks to him? Many are the ways by which he is assured that the voice he hears is that of God. First of all, the voice itself furnishes the evidence. It is no faint, feeble voice. There is a power in the voice, and a majesty and a sweetness; and the voice drives itself into the heart of the recipient like an iron nail. Thus the very nature of the voice and the way in which it is communicated to the Prophet bring it home to him that what he hears is no delusion, no hallucination, but it is the sure and certain word of God.

But that is not all. God assures the prophet in many other ways also that the voice comes from Him and from no other source. For instance, He discloses to him hidden things of the future—things which no mortal can foresee; and when these happen as foretold, the Prophet realises that it was God who had spoken to him and revealed to him those hidden things.

Similarly, He reveals not only

hidden things but also impossible things. There are many things which humanly speaking are impossible but God tells the Prophet that such a thing must come to pass, and against all expectations that promise is fulfilled. That which was impossible becomes a possibility and the prophet is assured that it was only God who brought it about in accordance with His promise.

Again, the Prophet is weak and helpless; His enemies threaten to crush him; but God tells His messenger that He will stand by his side and vanquish his enemies and make his cause triumph; and though all the forces of the world are marshalled against him and no pains are spared to destroy him, yet God comes to his help, and destroys his enemies and makes him triumph over his adversaries.

Again, the Prophet, in hours of need, lifts up his hands before God and offers to Him his supplications. Then God answers his prayers and tells him beforehand that what he has asked for will be granted to him, and that result shows that what God had spoken was true; and all this happens not once but thousands of times and the result is that the Prophet arrives at the certainty of conviction that God does exist, that His knowledge encompasses all things; that His power knows no bounds, and that He both hears and sees and that He can bring about whatever He pleases.

The Prophet, thus assured, is commanded by God to rise and preach to the people and through that Prophet God imparts to His servants the same certainty about His existence and His attributes as He had imparted to His messenger and that by the same means as He had employed to bring conviction to His holy messenger. Through that

prophet, God shows to the people signs after signs until those who ponder over His signs are thoroughly convinced of His existence and His powers and His attributes, and so great is their certainty that they may truly be said to have seen God.

Such a Prophet was raised in the present age also. God revealed Himself to him in the same way in which He had revealed Himself to the prophets of by-gone days and He spoke to him as He had spoken to Moses, Jesus and the Holy Prophet of Islam. God showed mighty signs

at his hands so that the world might know that the God of the Heavens and the earth is a living God who has been revealing Himself to humanity through His messengers in all ages, and that He has revealed Himself as gloriously in the present age as He ever did in the past. That Prophet is AHMAD whom God raised in the east in accordance with the promise which He had made to the great prophets of the world—e. g. Isaiah, Daniel, Jesus, Zoroaster, Buddha, Krishna and Muhammad (may peace and the blessings of God be upon them all).

Islam's Moral Code

By Robert Earl Barclay

The time is ripe for a great Religious Revival. With the increase of material comforts, man has for a long time turned aside from his Spiritual comforts, and now that his material comforts no longer give him complete satisfaction, he is trying to retrace his steps, and finds that the Faith of his fathers fails to provide the mental and spiritual peace that once he knew.

The idea of God, the Omnipotent, the Creator of this tremendous Universe, taking on the form of a red-faced, squalling babe is in itself revulsive; inasmuch, for a space of 32 years it limits the powers of God to the actual good He could do with the single tool: One human body, thus neglecting the beneficent use of all His greater power for this space of time.

Then he stumbles on John 3:16: "God so loved the World, that He gave His only begotten Son, that whosoever believeth on Him, shall not perish, but have everlasting life." Faith without works! Believe and you are saved!

The doctrine of eleventh hour repentance runs counter to his sense of Justice; and the definite sanction of social classes without the ability to rise bars the way to the Political

Utopia which most of us are seeking.

The Far Eastern Religions, full as they are of beautiful ideals, are for the Mystics only, and far from practical for the man who has to earn his living by his wits and labor.

Islam is making a concentrated missionary effort through The Ahmadiyya Movement, claiming that Islam offers three out-standing contributions to the advance of our present day civilization.

1. A Practical Moral Code.
2. A Workable Plan for a Communist State.
3. An Explanation of God, not in conflict with advancing Science.

At this time we shall examine only the first of these claims, the Moral Code.

There are no vagaries in Islam like: "Love the Lord, thy God with all thy heart, with all thy soul, and all thy mind . . . and . . . thy neighbor as thyself"; but definitely decrees the ways by which that love shall be expressed.

The Ethical Code of Islam is divided into two major categories.

1. The refraining from injuring others (The avoidance of mischief);
2. Doing good to others.

Under the first comes:

CHASTITY. Chastity is not enjoined solely because of the harm it will do to you, but because it will harm your family, and the family of your paramour; all these being innocent victims of a sin in which they take no part. It is in the interest of the innocent that Islam so greatly concerns itself.

Unchastity is more than illicit sexual indulgence. The very existence of lust is unchaste. Lust being easily excited in animal man, five guards are set up to protect him.

He is forbidden to

1. Look upon the physical charms of strangers of the opposite sex;
2. Listen to the dulcet words of love from a stranger;
3. Listen to lewd stories and anecdotes;
4. Visit houses of ill fame; and
5. Now the fifth guard: "Let those who cannot find a match employ other means to preserve their continence (as fasting or taking light food or doing hard work)" (XXIV: 33).

With these guards, is chastity too difficult an attainment?

There is no question, therefore, as to how far a man may go towards the complete confirmation of the cardinal sin. As soon as one of these guards are broken down, he is in imminent danger.

Next comes HONESTY, a virtue inherent in man. A child has an in-born aversion to sucking the milk of a woman not his mother. Honesty, no more than Chastity, is left an abstract virtue. If a man be a trustee, having care of the property of others, not only must he deal squarely with his wards, but must keep his books open to the world; and when he turns the property over to his wards, he must do so in the presence of witnesses.

Honesty consists also in exact weights and measures, correct prices on goods, and the disclosure of known defects in merchandise

offered for sale. The Rule of Caveat Emptor (Let the buyer beware) which plays so large a role in the Common Law has no part in Muhammadan Jurisprudence.

MEEKNESS consists of Dignity —a lofty over-looking of petty annoyances, and the avoiding of petty quarrels. Meekness is not a virtue in all cases, for there are certain sacred rights which every man must protect even with his life.

POLITENESS: A conscious effort not to injure another by act or word of mouth.

"Let not men laugh other men to scorn who haply may be better than themselves. Neither defame one another, nor call one another by approbrious nick-names. Avoid entertaining frequent suspicions for such suspicions are crimes. Pry not into other men's feelings, nor speak ill of a man in his absence. . . Accuse not another of a crime if you are not sure of his guilt."

Has not the greatest sum of human unhappiness that has come within your experience, arisen from the violation of these injunctions? How much happier this life would be if all of us observed these simple rules of common decency?

Under "Doing good to others" comes:

FORGIVENESS: Forgiveness is a virtue only when you are certain the wrong-doer is repentant. In that case you are doing him a good to forgive his act. But if he is unrepentant, punishment withheld will make him think he is "getting away with it" and continue in his evil way.

This surely is the Divine plan, for does not God forgive the man who repents before the obvious result of his transgression catches up with him? Punishment is remitted the wrong-doer by his making prompt retribution, and remedying the evil he has caused.

GOODNESS is synonymous with kindness. Goodness, like forgive-

ness, is largely a matter of sound judgment—for it is a crime to bestow lavish kindness upon an unworthy object, for it makes him all the more unworthy, when he knows he receives without any merit of his own.

There are three grades of Goodness. The first is returning good for good. There is no particular virtue in this, for if goodness goes only to this stage, any slight or unappreciation on the part of the beneficiary, is immediately declared to be ungratefulness.

It is to remedy this moral defect in man that Islam teaches that the cardinal vice is expecting thanks, gratitude and adulation in return for favor. Then, rather than to tempt the man of the good heart, the beneficiary is enjoined to show gratitude and to thank his benefactor.

The second stage of Goodness is kindness to kindred, those to whom we are tied by blood. This kindness, Islam warns, should be administered with great discretion, for in it lies the possibility of so many vices; for the ne'er-do-well who can live off his relatives is a leech and a parasite, hateful in the sight of God and man.

This doctrine, probably more than any other promulgated by Muhammad brought about the necessity for his flight from Mecca to Medina, for the Arab family ties were strong; and right or wrong, they espoused the cause of the members of their families against the rest of the world.

And the third stage of Goodness is Alms-giving. This is not the Christian doctrine of returning good for evil. Alms-giving in Arabic means "Sincere giving to the needy." The Gift may be secret or open: Secret if the beneficiary would not show his need to the world—and open, if the help of others is necessary, and the giving of the single alm does not suffice the needs of the recipient, and the one will act as an example.

Is this not good common sense? Is that not exactly as we have already felt we should do, only feeling the strains of Christian Teachings, we have felt guilty if we ourselves gave openly, and scoffed disdainfully at the men who made a splurge with his gifts? Pride may be a vice, but if it is too sternly suppressed, it breaks out in hideous form; either in a bubble of boastfulness, or in the complete submergence of the Ego, which after all, constitutes our entire life.

COURAGE only resembles bravery. Bravery is an instinct, a desire to show off, a momentary numbing of the senses, as the man who rushes head-long into battle; the boy who thrusts his hand into fire, or walks a long trestle in order to gain the adoration of his companions.

But Courage is not born in us. We are naturally impatient. Habitually we beat our heads against stone walls. Courage is that quality that, when we are up against a wall, makes us stand back and calmly scan that wall for a foot-hold, and then makes us scale that wall because we must get over.

VERACITY—truthfulness. The natural state of man seem to be: truthful when it serves his purpose; and when his ends can best be served by lies, he doles them out as he sees fit. Veracity as a virtue consists in telling the truth when it may harm the teller, when his honor, life or property is in danger. The Holy Quran says:

"Shun ye the pollution of idols and shun ye the words of falsehood" (XXII: 31). The shunning of idols and falsehood is enjoined in the same breath to indicate that falsehood is an idol, and the person who trusts to it does not trust in God for he bows in submission to an idol and does not worship God. "The witnesses shall not refuse to present themselves whenever they are summoned. And conceal not true testimony, for he who conceals it has

surely a wicked heart" (II: 283). "And when you speak a word or pronounce a judgment, be true and just though the person concerned is your kinsman." "Stand fast to truth and justice and let your testimony be only for the sake of God, and speak not falsely, although the declaration of truth might injure yourselves, or your parents, or your kindred, such as children, etc." (IV: 134).

PATIENCE—the most difficult of virtues in this America. We want results before the causes have had time to work. Patience is not calm resignation, a leaning back expecting the blessings of God to be poured into our lap. It consists of painstaking work with a feeling of assurance that results will come in just measure with the effort expended. Islam teaches that mean

between the hurly-bustle of American life and the musing meditations of Anchorites. How fortunate if we could hit that medium!

SYMPATHY—A much vaunted virtue in other Faiths receives a decisive check in Islam. Misguided sympathy is a major vice. Sympathy should not be felt for the criminal, but for the family of his victim.

This is what Islam offers in the way of a practical Moral Code—plain spoken, without any need of professional interpretation.

Its observance brings Heaven right down to earth. No waiting until Death lays its clammy hand upon us. All the bliss, the happiness, the joy, the peace which we have been taught can come only in the here-after, Islam brings right here—now!

The Revealed Quran

By Omar Cleveland

According to Moslem belief, in a class by itself, above all the other revealed scriptures of the world, stands as the flower and crown of them all the Quran, the Book eternal. The simple grandeur of its diction and the chaste elegance of its style, bear witness that it is a Revelation pure and undefiled, derived from the great fountain-head of revelations.

It teaches that it is inimitable by man, and after thirteen centuries remains a living reality, a permanent miracle of divine origin.

The comprehensive name of Rab as God (Allah) as described, signifies many things in one viz, Creator, Sustainer, Nourisher, Evolver. This

sums up the life of man in its entirety. Creation, sustenance, nourishment, evolution—this has been the process since the beginning of time and will continue. Thus the Quranic description of Rab, the All-knowing, All-penetrating, All-just, All-wise, All-merciful, and All-compassionate Lord of the worlds, the Author of the heavens and the earth, and the creator of life and death, stands unapproached in its solitary loftiness and majesty. On that name a eulogy is expected. It cannot be. To add brightness to the sun or glory to the name of Rab is alike impossible. Let none attempt it. In solemn awe pronounce the name and in its naked deathless splendor leave it shining on.

Purity of Heart Is the Key to Happiness

(DR. M. M. SADIQ)

No person can attain to the quality of the purification of heart and union with God and His Holy Angels and Spirits, without first shaking off all malices, jealousies and evil thoughts for others. People might have done lots to hurt you and injure you; but you show mercy to all so that mercy may be shown to you from above. "Purge your heart," says the Promised Messiah, "Purge your heart of all manner of spite or malice for in this way you will become like angels. How impure and corrupt is the faith, which is devoid of human sympathy and how unclean is the way which is fraught with the thorns of mean ill-will." The prayer taught by the Prophet Jesus shows that we will be forgiven our sins only through our action of forgiving our sinners. In order to attain to salvation our

soul must be purified of all kinds of dirts and impurities and nothing is worse in filthiness than our malice for others. Hence it is said in the Holy Quran "Indeed he has attained to salvation who has purified his soul." Always think and meditate on the inner condition of your heart. Let yourself pass through trials and troubles like the dirty cloth has to be beaten and thrashed before it becomes again clean and white. God is not in need of your services, but serve mankind to please God. Through services you secure your merit. Serve with love and not in a grumbling spirit. Service mixed with grumbles, reproaches and boasting is worse than no-service. Love all for the sake of God and not for any selfish purposes. Shake off all malices and hatred out of your heart and you will become pure and happy.

Sincerity

By MRS. HEDAYAT SADEQA

In Islâm, as in Christianity, the highest attribute of God, the highest aim after which the believer should aspire, is Love. Love for God and Love for His creatures. But, whereas in the New Testament this subject has been so emphasized as to become the *first* requisite for the believer, in consequence of which this Love has by many of the followers never been understood, has in fact become a common thing with most of them, we notice that in Islâm this highest attribute is at first sight not so much brought to the foreground, rather seems to have been kept sacredly hidden from the uninitiated reader. And this is right.

Since love is the highest of all virtues, indeed is the Sacred Essence of the Divinity Itself, how could we try achieve it *before* we have climbed patiently and carefully all the other steps of the moral and spiritual Ladder?

According to Islâm we have to acquire *first* all other virtues, before the Divine Gift of Love is bestowed on us, for mark, we cannot work or struggle or fight to acquire this highest of all Godly Attributes. When we have become worthy of it in the eyes of our Creator and Lord, only then His Love will pour down upon us, and only then this Divine Love will flow out from us to His creatures, without any effort on our

part, because this Love has become our very self. This Love is, with the Grace of God, the natural outcome of a heavenly life led by the believers, when in truth Creator and Creature come into union with each other and the latter is flooded and encompassed by the Love of his Lord.

But, in order to be blessed with this greatest of blessings, one first will have to tread patiently the path of all moral and spiritual achievements. For these, one has to work, to strive, to fight, to pray, not only that one may acquire them, but also that one may not lose them again.

What then is the first virtue, one must begin to master? It is sincerity. For we cannot think to possess any other virtue, when we should not first of all have mastered sincerity. In fact there is nothing good in this world, when sincerity is not the base of it. Is friendship really friendship, when we are not sincere? Is compassion conceivable without sincerity? Is a kind word indeed a kind word, when sincerity does not accompany it? What is charity without sincerity? Not all the riches of the world going along with it, can make it charity. Therefore the first thing for which the follower of Islám should constantly work, is Sincerity. Honest we must be, truthful we must be, trustworthy we must be in every aspect of life; in short sincerity must become our very nature.

Many clear injunctions the Word of God has given us in this respect:

"Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their

agreement to the end of their term; surely Allâh loves those who are careful of their duty." IX: 4. (Whether we deal with Muslims or Christians or even idolaters, the agreement made by a Muslim must be performed by him until the end).

"And fulfill the covenant of Allâh when you have made a covenant, and do not break the oaths after making them fact. . ." XVI: 91.

"O you who believe! be upright for Allâh, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety." V: 8.

"O you who believe! be maintainers of justice, bearers of witness for Allâh's sake, though it may be against your own selves or your parents or near relatives. . ." IV: 135.

"And do not approach the property of the orphan except in the best manner until he attains to his maturity;

And give full measure and weigh with justice. . .

And when you speak, then be just though it be against a relative. . .

AND KNOW THAT THIS IS MY PATH, THE RIGHT ONE, THEREFORE FOLLOW IT, AND FOLLOW NOT OTHER WAYS, FOR THEY WILL LEAD YOU AWAY FROM HIS WAY . . ." VI: 153/154.

There are many more Verses in the Holy Quar'an emphasizing the necessity of acquiring this basic virtue. Before the believer can build one further stone for the House of his Perfection, he must have built for himself a sound foundation on the Rock of Sincerity.



Activities of the American Ahmadiyya Moslem Mission

Praise be to Allah, the Ahmadiyya Moslem Mission in America is making progress by leaps and bounds. During the last three months, many important lectures have been given in various societies, clubs and institutions of highly educated and cultured people in Chicago and the vicinity. Special mention may be made of a series of lectures delivered in the Science Liberal Institute of Chicago. A debate also was held there in which complete and decisive victory was on the side of the Moslem Missionary. The great influence of these lectures and the debate can best be judged from the following letter:

August 29, 1930.

"Sufi M. Rahman Bengalee,
56 E. Congress Street,
Suite 1307,
Chicago, Illinois.
Dear Sir:

The Board of Directors have instructed me to invite you to participate in a series of debates to be conducted during the coming season under the auspices of this Institute in co-operation with the Washington Intercollegiate Club working under the direction of the University of Chicago. These debates will be concerned with matters of social, political and moral welfare as well as questions of comparative religion. It is most earnestly hoped that you will find it possible to take part in this important work.

I wish to thank you on behalf of this organization for debating with the Rev. Dr. Herman of Ainslie Baptist Church. As you know this debate was decided by the judges as well as by the demonstrations of the audience definitely in your favor. Here you met a man who has had a superb training in Christian Theology and defeated him by virtue of

your effective organization of facts and arguments and by your eloquent address.

The board desires me to express our admiration for your work. You're building up in Chicago a strong sentiment of good will and sympathy for and understanding of the religion you represent. With such a foundation upon which to build, real results are sure to follow.

Wishing you every success and with best regards, I am,

John McBeth, Secretary,
The Science Liberal Institute,
1118 W. Madison St.

* * *

The fall session of our meeting in the downtown district in Chicago was resumed on the 26th of October, 1930, with an important lecture on the Life of Muhammad, in the Kimball Building, 306 South Wabash Avenue. Dr. Martin Sprengling, Professor of Semitic Languages and Literature of the University of Chicago, and Sufi M. R. Bengalee, M. A., addressed a large crowd and there were many other interesting programs. On this important occasion the Chicago Daily News and the Chicago Daily Tribune published interesting notices with the picture of the missionary. The Chicago Daily News and the Chicago Daily Tribune write:

(The Daily News, Oct. 25, 1930.)

Mohammedan Lecture by U. of C. Professor

Prof. Martin Sprengling, professor of Semitic languages and literature at the University of Chicago, will lecture on the "Life of Mohammed" tomorrow evening at 8 o'clock under the auspices of the Ahmadiyya Mohammedanism movement, which is headed in the United States by Dr. Sufi Mutiur Rahman Bengalee, a graduate of Punjab uni-

versity, India, who also will speak.

Dr. Bengalee was sent here from Ahmadiyya-in-Islam, Quadian, India. He edits the Moslem Sunrise, official organ of this branch of Islam, which claims some 2,000 members in the United States and more than a million in the entire world.

The meeting tomorrow evening will be held in room 719, Kimball hall, 306 South Wabash avenue.

(The Chicago Daily Tribune, Oct. 26, 1930.)

Sufi M. R. Bengalee, the Mohammedan missionary in this country, and Dr. Martin Sprengling of the University of Chicago will address a meeting of those interested in the Ahmadiyya movement on the life of Mohammed this evening at Kimball hall. Bengalee is a graduate of Punjab university of India. He established the American headquarters in Chicago in the Auditorium building. He is editor of the Moslem Sunrise, official organ of this branch of Islam."

"On the 26th of October nine successful meetings on the Life of Muhammad were held in Chicago, Detroit, Indianapolis, Pittsburgh, St. Louis, Cincinnati and Washington, in which cities we have organized missions and these lectures on the above mentioned date were in connection with the celebration of the Life of Muhammad all over the world, under the auspices of the Ahmadiyya Movement in Islam. All Praise belongs to Allah.

* * *

During the last three months Islam has gained many converts in Chicago, Pittsburgh, Indianapolis, Cincinnati, Washington, St. Louis and Detroit, and all our missions are continuing the blessed work of propounding the truth of Islam with great zeal and redoubled energy.

* * *

In addition to our usual work in Chicago and its vicinity, the missionary has made a long tour and visited Indianapolis, Pittsburgh,

Cincinnati, Detroit and St. Louis. Our zealous missionary, Dr. M. Y. Khan, is working hard in Pittsburgh, Washington and Cincinnati, day and night for the Cause of Islam with marvelous success. The Indianapolis mission is also making steady and rapid progress. Our Brother Ahmad, 350 W. 16th St., of that city and all friends there deserve our heartiest congratulations.

* * *

Our activities have attracted the comments of many leading newspapers and magazines of the various cities. They are too numerous to quote all of them. For the interest of the readers of the Moslem Sunrise, however, we quote below only a few:

(The Chicago Daily News, Aug. 11, 1930.)

Islam Missionary Opens Chicago Headquarters

American headquarters of the only missionary movement of Mohammedanism in the world have been opened in the Auditorium Building, 431 South Wabash avenue, under the direction of Dr. Sufi Mutiur Rahman Bengalee, a graduate of Punjab University, India, sent here from Ahmadiyya-in-Islam, Quadian, India.

Dr. Bengalee, who has spoken frequently in Chicago in the last year, is editor of The Moslem Sunrise, official organ of this branch of Islam.

The head of the movement in India, where international activities of the religion center, is Hazrat Mizra Ghulam Ahmad, expounder of Mohammedanism in its original form, and hailed by his followers as the promised Messiah and Mahdi.

Dr. Bengalee has spoken to audiences in the Chicago Temple, in the First Congregational Church of Wilmette, in Sinai Temple, and in the People's Church. Next Friday evening he will address members of the institute at 1118 West Madison street. He teaches that Christ did not die on the cross, but lived to old

age in northern India. Christ was a great prophet, but not divine, he maintains.

(The Chicago Daily Times, Aug. 14, 1930.)

India Missionary in City to Spread Mohammed's Creed

Dr. Sufi Mutiur Rahman Bengalee, a graduate of Punjab university of India, has established here the American branch of the only missionary movement of Mohammedanism in the world.

Dr. Bengalee, who is editor of the Moslem Sunrise, official organ of this branch of Islam, has opened headquarters in the Auditorium Building at 431 S. Wabash Avenue.

"There are 20,000 Moslems in the United States, 1,000 in Chicago alone," he said. "It is to reach these brothers in the faith that I have been sent here by Ahmadiyya-in-Islam of Quadian, India, as missionary and organizer for the United States."

Dr. Bengalee will address members of the sect at 1118 W. Madison Street tomorrow, expounding the doctrine that Christ did not die on the cross, but was taken down unconscious and recovered. He then made his way to northern India, Dr. Bengalee believes, where he lived to old age as a prophet and seer, not a divine.

(The Chicago Defender, Aug. 16.)

Race Hatreds Hit by Moslem Leader

Abolition of racial and international hatreds is included in the doctrine expounded by Dr. Sufi M. R. Bengalee, head of the American Ahmadiyya Moslem mission, with headquarters in the Auditorium Building, 431 S. Wabash Ave.

The South side branch is at 101 E. 31st street.

Dr. Bengalee, a graduate of Punjab University, India, uses the Koran as his reference as he designates Mohammed as the master prophet. The Islam faith, which he represents, requires belief in the founders

of all religions, including Christ, Moses, Buddha and Krishna, whom he declares are common benefactors of mankind.

Christ, he says, did not die on the cross, but after his apparent death, escaped and lived in old age in the northern part of India. Christ's divinity is attacked by the Islam leader, who says, however, that He was a prophet.

Speaking at the People's Church recently, Dr. Bengalee told 2,500 persons: "Treat the colored people in a truly democratic spirit. Do not shut the doors of your churches, hotels, schools and homes against them. Let them enjoy all the privileges which you possess. If they are poor, help them; if they are backward, uplift them, but for heaven's sake, do not despise them."

The center of activity of the faith is Quadian, Punjab, India. The present head is Mahimud Ahmad, who is hailed as "the second successor of the promised Messiah." Hazrat Mirza Ghulam Ahmad died in 1908.

(The Indianapolis Star, Sept. 11, 1930.)

Moslem Missionary Visits Indianapolis

The Mohammedan missionary in this country, Sufi Mutiur Rahman Bengalee, a graduate of Punjab University of India, is a visitor in Indianapolis this week.

Bengalee established American headquarters in Chicago. He edits the Moslem Sunrise, among whose contributors is the widely-known novelist and short story writer, Achmed Abdullah. Bengalee says: "There are 20,000 Moslems in the United States. It is to reach these brothers in the faith that I have been sent here."

He is a missionary of the Ahmadiyya movement in Islam, founded by the late Hazrat Mirza Ghulam Ahmad, said by followers to be the "promised Messiah and Mahdi," and comes from Quadian, India.

"We believe," Bengalee said here yesterday, "that Ahmad is the prophet of the age, and that he has brought Islam back to its original purity. Our belief is in one God, and that none but Him is worthy of worship."

One belief of the Ahmadiyya is that Christ did not die on the cross; that he was unconscious when taken to the sepulchre, and was there restored by His followers. He later made His way to northwestern India, the belief is, where he became a prophet and seer, and lived to a great age. His tomb still is there, the belief runs.

(The Indianapolis Recorder, September 19, 1930)

Moslem Leader City Visitor

That Christ did not die on the cross, but after his apparent death escaped and lived in old age in northern part of India is the assertion of Dr. Sufi M. R. Bengalee, head of the American Ahmadiyya, Moslem mission with headquarters in Chicago.

Dr. Bengalee, who is a graduate of Punjab University, India, uses the Koran as his reference as he designates Mohammed as the master prophet. The Islam faith which Dr. Bengalee represents requires belief in the founders of all religions, including Christ, Moses, Buddha and Krishna, whom he declares are common beneficiaries of mankind. The divinity of Jesus Christ is attacked by the Islam leader, who admits, however, that the Saviour was a prophet.

Speaking at the Peoples church in Chicago recently, Dr. Bengalee told 2,500 listeners to, "Treat the colored people in a truly democratic spirit. Do not shut the doors of your churches, hotels, schools and homes against them; if they are backward uplift them, but for heavens sake do not despise them."

The center of the activity of the faith is Quadian, India.

Dr. Bengalee is in Indianapolis in

interest of the American Ahmadiyya Moslem mission.

(The St. Louis Star, September 27, 1930.)

Ahmadiyya Missionary Will Lecture in St. Louis

The missionary of the Ahmadiyya Movement in Islam in the United States, Sufi Mutiur Rahman Bengalee of Qadian, India, is in St. Louis to lecture on the principles of his faith which he claims is the Mohammedan religion. He is a graduate of Punjab University in India and has been in the United States for two years establishing missions.

"Islam means peace," Bengalee declared in explaining his religion. "The master prophet Muhammad is the founder of Islam. A Moslem honors and believes in all the divine teachers of the universe, including Krishna, Buddha, Moses and Jesus. We are mono-theistic."

Bengalee will announce the time and place of his lectures later.

(The East St. Louis Journal, Sept. 26, 1930.)

Head of Missionary Drive of U. S. Moslems Here for Cause

Sufi M. R. Bengalee of Qadian, India, who is the head of the missionary movement of the Moslem Church of America, is in East St. Louis, arranging for a lecture in which he will explain his purpose and the ideals of the religion he represents. The title "Sufi," he explained, is given only to those who have achieved great spiritual leadership. His church has about 20,000 followers in the United States, usually designated as "Mohammedans," but which the Sufi says should be termed Moslems; of these 2,000 are identified with the missionary movement.

Sufi Bengalee states that his church accepts all of the prophets of all ages and all religions, but not as a Messiah. The true Moslem accepts Christ as a great teacher and prophet, but does not accept the Christian version of His death, and

resurrection. They believe that Christ was still alive when taken from the cross, and was spirited from the tomb in the dead of night, taken to India, where he became a masterful prophet.

The true Moslem is uncompromisingly and everlastinglly monotheistic in his belief, holding that "La Ilaha Illallah Muhammadur Rasulallah," which means "there is none worthy of worship but Allah (or God), and Mohammed is his prophet."

Divine attributes are accredited to no one, states the Sufi, that being a tribute, adjective in character, to Allah only.

Mohammed is acknowledged to be the master prophet of the ages, but is not divine, nor should Moslems be termed "Mohammedans," which is a practice of the western world.

Hazrat Mirza Ghulam Ahmad is recognized as the promised Messiah and Mahdi; he lived from 1836 to 1908. After his death there were two successors, but the second, Hazrat Mirza Bashirud-Din Mahmud Ahmad, is the chief of these, and it is under his direction that the missionary movement is going forward.

From "The Syrian World," New York, October, 1930.

Moslems in America issue a publication.

Also establish a missionary center in Chicago.

The disciples of Islam are aggressively conducting missionary efforts in America. The Moslem Sunrise, a 24-page quarterly in English, published in Chicago and edited by Sufi M. R. Bengalee, gives an account of the various missionary activities conducted by the Moslems in the city and vicinity. The missionaries belong to the Ahmadiyya sect founded by Hazrat Mirza Ghulam Ahmad of India who died in 1908. He is styled by his disciples the "Promised Messiah and Mahdi and the expected Messenger of all nations."

These Moslem missionary activities are commented upon by many Chicago newspapers.

DONORS FOR THE MOSLEM SUNRISE

We publish below the names of the donors for the Moslem Sunrise. We are deeply and sincerely grateful to them. It is our earnest and constant prayers that Allah may grant them the best rewards—here and hereafter.

As we have not yet secured a sufficient number of subscribers for the Moslem Sunrise the present issue of the magazine also is being sent to the press under a similar burden of heavy debt. We shall therefore repeat our earnest appeal to all lovers of Truth to make a generous donation for the Moslem Sunrise, and also to do all in their power to enlarge the circle of subscribers so that the light and lustre of Islam may be shed through this magazine throughout the length and breadth of this country particularly, and all over the world.

Donors for the Moslem Sunrise

1. Mr. R. E. Barclay, Chicago.....	\$10.00
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21. Mr. and Mrs. Hakeem J. Uddin, Detroit, Mich.	1.00

Sense About Islam

By Alois S. Knapp (Muhammad Basheer)



To the average European, or American, a follower of Islam is regarded to be a blind unreasoning fanatic who in his delusion follows a discredited religion of a decaying people. Such superficial observers

remind one of the English parson who gave a sermon on religion. He started out by saying that any religion that was not Christian was not worth talking about, and therefore he would talk about the religion of Jesus. Further he said that there was no Christianity in the religion of Rome, and therefore he, when talking about Christianity, wanted it distinctly understood that he meant the Protestant religion. And finally he maintained that the only sound expression of Protestantism was in the Church of England. Therefore, to him religion meant just the Church of England, nothing more, nothing less. Any religion outside of that was merely misnamed as religion.

I often wonder how many people in the Western World today realize that Islam contains much more of the true teachings of Jesus than Christianity does. The Christian churches of today have little to say about the Prophet Jesus, the Son of Man, as he constantly called himself, but most of their religion is derived from Paul. Go to most any Protestant church and listen to a sermon, and you will note that the preacher will say "Paul" ten times before he says "Jesus" just once. Most of our so-called Christianity should be called "Paulanity."

Now Paul never saw Jesus, and what is much more serious than that

he never entered into the spirit of Jesus. Paul was a militant crusader, devoid of all the love and kindness toward all mankind of his master. His brilliant eloquence about things that he did not understand, his almost insane attitude toward women makes it sometimes hard to understand for the earnest student how he ever could have been taken so seriously. All the bloodshed of the Christian church after Constantine, the tragic buffoonery of the Middle Ages, and modern unchristian attitude in the church can be understood and explained by the teachings of Paul. Catholicism is truly the religion of Peter, and Protestantism the religion of Paul.

What we call modern science in the Western World is only a little over a hundred years old. And even then the prophets of science and progress had to battle the combined forces of ignorance and superstition that thundered and raved under the banner of Christianity. Truly, the misguided religious zeal of the Crusades and the Inquisition did all it could to push man back once more toward the state of barbarism and perhaps even cannibalism from which he had emerged thousands of years before. The kings of Europe who gave all their aid to the Crusaders against the Saracens of Spain and to the insane exploits in the Holy Land, frequently had in their courts good Moslems as physicians and astronomers, because science and learning was extinct among the Christians. The terms Algebra, Chemistry, or Alchemy show that these sciences came from Arabia. The Moslems calculated the procession of the equinoxes while Christianity was concerned with the question of how many angels could dance around the point of a needle.

and like edifying subjects. Gerbert, archbishop of Reims, who later became Pope under the name of Sylvester II, a man, remarkable for his learning, so far ahead of his time that he was accused of witchcraft by his own church, had been a student at the Moslem university at Cordova. He was later called the greatest scholar of his age. His papacy lasted only four years, from 999 to 1003.

Islam means Peace, and the greeting of a Moslem is "Assalamo Alai-kum" Peace with You! If the Christians had a similar greeting wars would be less frequent. The Catholic church uses such a greeting only in the mass of the bishop "Pax Vobiscum" but it is restricted to this ceremony and not in the language of the people, most of whom do not know the meaning of this salutation.

Slavery has been virtually abolished by the founder of Islam who directed that any slave can buy his freedom by becoming a Moslem, for no professor of the faith may hold a coreligionist in slavery. Muhammad himself set the example by liberating his own slaves of whom there were many. It is well to remember that this happened more than twelve hundred years before Abraham Lincoln proclaimed the emancipation of the Negro slavery in Christian America. We also must not forget that Christianity has done really nothing toward breaking the bonds of the Negro slave and that all slaves were Christians, made to be in some way, and the owners were not too particular how this was accomplished.

The evil of strong drink was recognized and dealt with by Muhammad and once for all abolished. No man may be a Moslem and use strong drink. A drunkard is unknown in countries where Islam is the prevailing religion. Of the five hundred millions of Moslems very few have ever tasted alcoholic liquor. The only moderation to him is total abstinence for the individual and prohibition for the state. How many of us wish that we could send some of the editors of our truth distorting newspapers to some Islamic country to take lessons on the result of prohibition.

The teachings of Jesus were the Fatherhood of God and the Brotherhood of Man and includes all of the principles that make man happier and freer and more easily able to attain spiritual evolution, and the religion of Muhammad is precisely the same. But Christianity has traveled further in terms of time, and being of an eastern origin has been misunderstood and perverted by western minds. If Christianity were to be founded at this time and in our part of the globe, it would not be so much misinterpreted, although Jesus would probably be crucified again by the very people who profess to be his followers. Islam is a newer religion by about six hundred years, and what's more it is today largely and principally confessed by peoples and races that can understand the language of the Prophet and are familiar with the oriental flowery metaphors of religious teachers. For these reasons Islam has preserved much more of the original teachings of its founder than Christianity.



Beauties of Islam

By Dr. M. Y. Khan

Some western writers assert that Islam was propagated by force; but nothing could be further from truth, and it only proves their narrow-mindedness and limited knowledge of Islam, its founder and its principles. A close study of Islam and the character of its founder would reveal the falsity of assertion made by the biased minds of the critics.

The word "ISLAM" means "Peace," peace with God and peace with man, and the Unity of God and the Equality of man. The religion of Islam clearly condemns force in religious matters by declaring "Let there be no compulsion in Religion; now is the right way made distinct from error." Muhammad the Holy Founder of Islam practised and preached peace throughout his life in matters religious, so much so that when he was asked to curse, he refused to do so by saying "I am mercy for all mankind." So it was not force that helped the propagation of the Moslem Faith, but it was the magnetic personality, the exemplary life and the noble character of Muhammad which won the hearts of nations.

Islam came to establish peace, justice, love, and equality on earth. Muhammad brought mercy for all mankind, thus ignoring all discriminations of creed, color and nationality. He is the pioneer of true democracy, the liberator of women and the benefactor of slave. "The greatest success of Muhammad's life" says Dr. O'Leary "had been effected by sheer moral force without a stroke of sword." Islam won the hearts of $\frac{1}{5}$ of the human race by its universality, practicability and beauty. And the Quranic precepts are most practicable and reasonable, and this statement is confirmed by Sir William Muir, who

says, "Few and simple as the positive precepts of Muhammad up to this time appear, they had wrought a marvelous and a mighty work, never, since the days when primitive Christianity startled the world from its sleep, and waged a mortal combat with heathenism, had men seen the like arousing of spiritual life, the like faith that suffered sacrifice and took joy in the cause of good for conscience's sake." "Islam means" says Thomas Carlyle, the greatest English writer, "in its way Denial of self, Annihilation of self. This is yet the highest wisdom that Heaven has revealed to our earth."

Another beauty of Islam is that it aims at universal brotherhood by declaring "There has been no people in the world but that God raised among them a prophet for their guidance." It teaches its followers to be tolerant and respectful to the prophets and guides of all nations, as all of them were true messengers from God. The only way to promote peace and harmony in the world is to appreciate good in one another and respect the sentiments and the cherished beliefs of others. Disregard of differences of creed, color and nationality is pre-requisite in Islam. These noble principles are not only the written words but they are the daily practices of the believers in Islam in all parts of the world. Indeed these were the practices of the Moslems which enabled them to win converts from Idol-worshippers, Heathens, Pagans, Christians, Hindus and Budhists.

Islam has gone so far as to teach its followers to be just even to the enemy, by stating "Let not the enmity of a people incite you to injustice. Be just, that is nearer to righteousness." What a marvellous moral. In the presence of such unique teachings of justice and

brotherhood of Islam it would be unfair not to admire and value the beauties of this Universal Faith. The religion which enjoins justice even towards enemy, what it would not do for one's friend and neighbor?

God being the Creator and Sustainer of all worlds, must satisfy all the needs of the people of all times. He has created earth, heaven, sun, moon, trees, vegetables, etc., for the physical need of the people. And when the earth needs water He sends rain. When we know that our Lord has been satisfying our material needs, just as He did for the people of the past, then how in the world can we doubt in His fulfilling our spiritual requirements. If He sent prophets and guides in the past in accordance with the needs of those people, He must send a prophet today for our need, as He is the Sustainer of all times and of all people. Common sense teaches us that we depend upon sun for our physical light, similarly we are de-

pended on Divine reformers and prophets for our spiritual and moral light. If He does not send any Divine reformer today that would be an impartiality on His part, because He has been blessing the people of the olden times with the spiritual guides and the messengers.

If there ever was a time of the need of the prophet, it is now. But thank goodness that He has blessed this age with Prophet AHMAD of India, the Promised Messiah. With his touch the dead are raised, the sick are cured and the blind are given eyesight. Out of his followers there are thousands today who are blessed with the Words of God and can show signs. O ye people of the West, cheer up that the Blessed One has come for whom you have been waiting for 19 centuries. The second advent of Christ is fulfilled in the person of AHMAD of India. He has come to bless nations and bring peace and prosperity on earth, therefore come and accept your Lord's message and be blessed.

A Letter to Hazrat Khalifatull-Masih II

Ahmadiyya Muslim Community,
His Holiness Mirza Bashir-ud-Din
Mahmud Ahmad,
Khalifatul-Masih II,
Esteemed Sir:
Assala-mo-alikum!



I have received that extremely generous and kind letter of your secretary, F. M. Sial, informing me of the approaching publication of the Holy Quran and the profound courtesy of the Ahmadiyya Movement

and solicitude, as the result of my request, in extending me the favour of being one of the first recipients of the new translation. Please ac-

cept my profuse thanks and know that my kindest thoughts are ever with you and all that this Islamic movement represents.

At this moment I should like to express a few thoughts to you in regard to my conceptions of the Islamic dispensation and my subsequent acceptance to the injunctions propagated under its head. When one of the Western World has made such a comprehensive perusal and study of that golden text as I, there can be naught else to do but be infused by its immortal Truth. The laws of the Quran are incontrovertible, immutable, and indomitable, setting forth an exemplary motive for the Universe to be propelled toward infinity and ultimate perfection. It is a fact, that cannot be confounded nor lost within the pale

of incredulity and base surreptitiousness. It is the Truth and he who is cognizant of the laws governing life, namely, a philosopher, cannot but accept them. Ever since my childhood, it has been my aim and the object of my earnest appeal to be a philosopher and live according to the divine laws governing that sphere of life. And now that I have the Quran to base my conjecturing upon, I realize that my long awaited desideratum has placed me upon a reality which overthrows all necessity for vague speculation and stands me upon a terra firma of inviolable veracity.

I am still quite young, having passed my twenty-first birthday only a few months ago. I have been brought up in a family where Truth was placed incessantly before me all through my life. I have studied greatly and listened to many renowned spiritual teachers promulgate their various tenets and postulates to the ideal and conception of Truth. I have been an intense observer of life and taken all animate and inanimate objects as the subjects of my study when my eyes were not confined to the pages of books. I have tried to be unvacillating in the face of erroneous conceptions but found that no true stability was rendered me until I had been forcibly chosen to study the Quranic dispensation and make it a part of my existence.

It was about a year ago that the greatly overshadowed conception of George Sale's Translation of the Holy Quran was placed in my hands when I was ill in bed with heart trouble which confined me there for many months. Through my visualization and philosophical understanding (thanks be to it), I brushed aside the fetters and misconceptions of that author, which would confuse and cloud the mind of the casual reader, and stood face to face with the unshorn vigor of the Truth. During those many months of deep meditation and con-

templation, there was revealed many sacred laws to me, which carried me on to a real kingdom of happiness. Sundry visions came to me, expounding the various parables, in which I found hidden, the true key to existence. The inundation of spiritual happiness which encompassed my being, completely overwhelmed me and I knew then what the empyreal heights really were. Paradise could never have held a sweeter nectar for me to imbibe, *for that Paradise was at hand and still is.*

As my consciousness grew in the effulgence of Truth, my body gradually ascended the ladder of perfection until now, I find myself nearly healed. I know now it was not my body which needed to be mended, but it was my mind which needed reconstructing and renovating.

I recorded these visional interpretations and turned my whole effort to the building of each dominating thought which struck me with singularity in my perusal of the Quran. By this time, I obtained a copy of the Book published under the auspices of your society, containing the first part of the new translation. I was greatly thrilled and encouraged because I found that the principles of my revealed thoughts to exactly coincide with that made expository in your book. I kept on with my writing, extracting notes and reading every book I could obtain pertaining to the life of Mohammed (may the peace and blessings of God eternally rest upon him). I found the minds of the Western writers greatly perverted through malignant historians who did not understand and I found it my desire, at this juncture, to write a considerable treatise, expounding the real truth of the Quran and wipe away the depressive taint of materialistic prejudice which has been thrust unsuspectingly upon the Occidental world of today. I made it my vow with God that I would do all in my power to reconcile the East and the

West and postulate, to the best of my ability, the Quranic Truths to America and the English speaking people. It was not an adulatory and obsequious thrust to my vanity, for I realized the full import and the tremendous undertaking I had voluntarily assumed; but it was the sincere desire of my heart and soul and the result of my cumulative thought, after ample retrospection upon the matter. Insha Allah!

Some months ago, I received the inspiration to see Dr. Sufi M. R. Bengalee, your most able representative here in the United States, whose headquarters are located not far from my home in this city. I had heard of his remarkable appeal to the American people and had read of his scholarly lectures in the newspapers. He accorded me the greatest hospitality and there ensued an extensive conference between us which lead to the expounding of the laws of the Quran and their relationship to the life of man. I told him of my aspirations and rehearsed my Cosmogony of Existence to him, to which he reciprocated with the glad tidings of the Prophet Ahmad (peace be upon him). Fully cognizant of all that initiation into your movement entailed, and placing my whole-hearted faith and integrity to the verities of this mighty Islamic Spirit, I signed my name to the initiatory form and was given the Muslim appellation of Muhammad Ahmad.

Since that eventful visit to the office of Dr. Bengalee, a transition of time has wrought a deep fraternal love and understanding to the happiness of our association. Through the grace of God, I have been able to assist him in my humble way as his secretary and he has been good enough to give me my first lessons in Arabic, having an insatiable desire to be able to read in that language.

I have seriously perused "Ahmadiyyat," "The Islamic Mode of Worship," and "Ahmadiyya Movement,"

written so beautifully by yourself; also, "The Teachings of Islam," written by the Prophet Ahmad, and I find them to be a mine of profundities, in which mere words fail in describing their beauty and diction, and fall short in doing justice and rendering adequate praise for all that lies so far beneath the literal transcription and protracts to the eager searcher for Truth, the esoteric verities of Islam. I understand them thoroughly and comprehend the spirit of magnanimity which emanates from their depths. My only regret is that I cannot read the rest of Ahmad's books and those written by yourself in Arabic and Urdu. It is my fond hope that I will be able to do so in the not so distant future after I have succeeded in my study of Arabic.

To the *finis coronat opus* of all my thoughts, I want you to know that my sincerity and the belief in my stand toward the promulgation of Truth is the objective toward which my star is placed. But before I attempt to make my greatest stand before the people with the substance of my ideals, which are the reflection of Islam, I want to ground myself with the greatest study and contemplation. I believe in rationalism and methodicalism in the effects of all action, and I conscientiously feel it to be the course of effort to pursue. As is often spoken amongst the tongues of the mystics, "Walk slowly but go far," and this will I always formulate into the process of my procedures and ventures into unknown waters. I wish to take a long time to construct my treatise upon Islam, and I wish to make it comprehensive enough to appeal to the scientific world and through a profound treatment of spiritual laws, reveal a few facts quite unconsidered by them.

I will not wax to any great length upon the arguments I have incorporated in my exposition for it may try your patience to listen to so long a letter I merely intended as an in-

APPRECIATION

Having read every word in "The Moslem Sunrise" for July, 1930, I write to express my appreciation of this Quarterly Magazine of the Ahmadiyya Movement in Islam, edited by my friend Sufi M. R. Bengalee, Moslem missionary to America. It is good to read of the experiences and convictions of people of other faiths than our own. I am strengthened by fellowship with devout Moslems who are strong in their reverent consciousness of God as an everywhere-present, always responsive, guiding, strengthening power in man's everyday life. "The Moslem Sunrise" helps us to appreciate the advanced and admirable Islamic teachings of true democracy, absolute prohibition of alcohol, the emancipation of women, charity, justice, toleration, reverence for the prophet founders of all religions, kindness to animals, regard for science and for education, five prayers daily by every follower of the faith, personal cleanliness, and the habit of asking for God's guidance in all of man's interests and activities.

Charles Frederick Weller,
General Executive of "The Three-fold Movement—FELLOWSHIP OF FAITHS, Union of East and West, League of Neighbors"—In Fifteen Cities; in Ten Countries.
Chicago Office: 139 N. Clark

St., Room 320.

tribution of my humble self to you. May I, at this time, make supplication for your prayers that I be given strength and ample faith in my project and that I may be given a competency from Allah to continue my study unhindered; that I may carry out my dream to alleviate the pain of unhappiness of hate in the hearts of mankind and create a greater love for the betterment of humanity as a whole through sympathetic under-

Manly P. Hall,
301 Trinity Auditorium Bldg.,
Los Angeles, California.
Dear Sufi Bengalee:

My sincere appreciation of the fine spiritual and ethical ideals of Islam prompts me to write this little letter.

Islam has contributed much to the well being of the human race, and in these trying days it has a magnificent opportunity to minister to the spiritual needs of many persons in this country. If the noble example of personal integrity and unselfish service to others which the Prophet set forth in His own life could become the standard of Occidental living most of the problems of Occidental civilization would be quickly and beautifully solved.

The Ahmadiyya Order is to be congratulated upon the wisdom of its choice in sending a man of your personal integrity to represent them in America. Your uncompromising devotion to principle and the beautiful spirit with which you face the difficult task of bringing this sophisticated generation out of their night of materiality deserves the admiration and cooperation of all who are concerned with the general betterment of mankind.

May all good things be with you and your noble efforts be crowned with a high accomplishment.

Very sincerely yours,
Manly P. Hall.

standing. So I will bring my thoughts to a close and extend to you my love, respects, kindest thoughts, and prayers that the Kingdom of Happiness may be eternally yours.

Most respectfully yours,
In Truth and Love,
JAMES A. WILLIAMS.
5806 So. Claremont Ave.
Chicago, Ill.

What Western Writers Say About Islam

(Continued from Page 8)

"These Arabs, the man Moham-mad, and that one century—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Granada! I said, the great man was always as lightning out of heaven; the rest of men waited for him like fuel, and then they too would flame."—Thomas Carlyle.

"But of all the established religions which I have ever heard of, that of Mahomet is at once the most simple and the most philosophical, and in its original purity the least clogged with difficulties of any kind. Nothing can be more simple than its creed or confession of faith—*God is God, and Mahomet is his prophet* (i. e., his messenger or preacher, resoul, sent of God). A man may believe every dogma of every religion in the world, pro-vided he believes nothing contrary to the moral attributes of God, and yet he may be a Mahometan." p. 113, *Mahomet, The Illustrious* by Godfrey Higgins Esq.

"It (Islam) was a noble religion, sternly monotheistic, rejecting images and priests and the polytheism of saints, building strong characters with the doctrine of fatalism and the discipline of war, raising great universities and cultures at Cordova, Granada, Cairo, Bagdad, and Delhi, giving the world one of its greatest rulers—Akbar of

India—and ennobling Spain, Egypt, Constantinople, Palestine, and India with gracious architecture from the Alhambra to the Taj Mahal. 'They built like giants and they finished like jewelers.' Today, despite their political dismemberment, they are still growing in numbers and strength; in India and China they are making converts every hour of every day. There is no surety that the future is not theirs." p. 229, October, 1930, Forum, "The 12 Greatest Dates" by Will Durant.

"There remains in Islam, this faith he (Muhammad) imposed upon the Arabs, much power and inspiration. One is its uncompromising monotheism; its simple enthusiastic faith in the rule and fatherhood of God and its freedom from theological complications. Another is its complete detachment from the sacrificial priest and the temple. It is an entirely prophetic religion, proof against any possibility of relapse towards blood sacrifices. In the Koran the limited and ceremonial nature of the pilgrimage to Mecca is stated beyond the possibility of dispute, and every precaution was taken by Muhammad to prevent the deification of himself after his death. And a third element of strength lay in the insistence of Islam upon the perfect brotherhood and equality before God of all believers, whatever their colour, origin or status." p. 251, "A Short History of the World" by H. G. Wells.



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